The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

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THE PACIFIC.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

HYMN OF DEDICATION.

BY PROF. S. M. HOPKINS, OF AUBURN.

Sung at the dedication of the Lafayette Street church, in Buffalo, October 15, 1863.

Lift up, O builded house, thy gates;
Spread wide the portals of thy door;
Thou art henceforth a place of prayer,
A house of God forevermore.

Let in the holy word of truth,
The hallowed rites, the sacred lays:
Let in the voice of age and youth,
To swell the volumed sound of praise.

Let in the Gospel of our hope,
The balm of grief—the cure of sin,
Lift higher still your heads, O gates,
Let the bright King of Glory in!

Come as Thou camest, Lord, when words
Of grace distilled with every breath,
When love to God and love to man
Filled all the air of Nazareth.

Repeat to us that heavenly strain,
The fetter broke, the captive freed,
The darkened eye illumined again,
The binding up of hearts that bleed.

Cast out, O Lord, from every mind
The hate of race, the love of clan;
Teach us the love of human kind—
The sacred brotherhood of man.

Here let the tide of pity flow,
From Christ the source thro' every breast;
Nor priest, nor Levite dare forbid
To bless the suffering and oppressed.

O Thou who fill'st the heavens above,
And dwellest in the contrite heart,
Enter with all Thy truth and love,
Make this Thy rest, and ne'er depart!

UNNECESSARY TROUBLE.

[Under this very significant caption, the *Christian Advocate and Journal* philosophizes thus very instructively!]

"People endure a vast amount of unnecessary, unappointed trouble. If we had only the afflictions sent by God, or if we were content to bear only the evil of to-day, and were not constantly standing on tiptoe, looking out of the present into the future, espying its store of misery; and if we were not so energetic in packing into the experience of new sorrows that belong to another date, perhaps belong to the past, and which ought to be buried, or that belong to the future, and ought to be compelled to bide their time, we should be far more happy, and should soon learn that a large part of the trouble of lite is borne unnecessarily.

1. Young and elderly persons often fall victims to a very simple mistake, and pain themselves greatly without good cause. Both classes are apt to be vexed because their acquirements or tastes do not agree with their time of life.

The sensitiveness of intelligent youth is hurt because, despite education and genius, there is that mortifying consciousness in company of imperfection, and of inability to do what with fewer onlookers and auditors could be easily done; but would not a little reflection and knowledge of mankind save him from that trouble? It would undoubtedly comfort such persons to remember that, though education begins the gentleman, subsequent reading of books and men, good company, observation of the world, are needed to complete him; and that, so far from allowing the consciousness of imperfection to trouble and harass him, he should regard it as a natural experience, and be stimulated by it to diligence in the subsequent parts of his education for life. If the young would be content to be young, and to be treated as such, they would often suffer less than they do.

On the other hand, elderly people are often made to wince because their tastes are such as do rather become youth than age. Their desires are constantly fresh; they go about their pleasures and pursuits as if they were only beginning life; nay, some of their greatest vices do actually begin to live in their old age; and it is no wonder that they get pain and ridicule, who, though old men, act as if they were boys; but it is all trouble of their own wooing. Let elderly folks be content to be so; let them not chafe and grow testy if young people do not go into raptures when they join them, and if they often find incidents to remind them that they are not now as youthful as they were forty years ago. It may be that they have never yet felt old, or thought of themselves as other than comparatively youthful, so quietly does time steal away, and so gently does he let men slide down hill; but other people see the gray hairs here and there, unknown to their owner; and nobody will ever think of them now in connection with their youth, except the few who still live, that knew them in those days when the names of scarcely any of their playfellows and friends had gone to fill the register of death—names that for many years past have only been heard at long intervals.

In order, then, to avoid needless trouble, let young and old be satisfied with the tastes, pleasures, occupations, and position natural to their respective ages.

2. We often trouble ourselves unnecessarily in consequence of what we regard as our stupidity. Probably we are stupid often, and in many things; but still it does not follow that because we do not learn some things quickly, or perceive truths or appliances as readily as our neighbors, we are lacking in intelligence; there are many branches of learning which men study for which I am incompetent, simply because I have not prepared to learn them; and before I could appreciate their niceties, I must have been educated for them. In some of the large mills in the cotton districts they will admit clerical visitors readily, but will refuse to allow some of their lay friends to accompany them in their inspection of machinery; but why the distinction? Because the clergy have not the eye of the machinist, but possibly their friend has; and if so, he will discover speedily the simplicity of some novel, costly, valuable invention that is as yet peculiar to that establishment, and which in these days of competition, they wish to keep secret. The mill owner does not, certainly, compliment ministers upon their mechanical talent or powers of observation; but he offers no insult by the distinction he makes, and only acts upon a great truth, namely, that man to see must not have his eyes holden; and that, unless in any given subject he has had preparatory teaching, he cannot fully understand or appreciate it.

3. Akin to the last-named way of inflicting needless misery, is the voluntary display of ignorance.

People will persist in talking about things they do not understand, to the people who do understand them. If they did this for instruction, well; they would learn. Because, if you wish to know a subject, talk about it to a man who is master of it; if you wish to know the man, talk to him about something else. But some talk for talking's sake, or for for self-display; and they get the wretchedness of being made to feel that they are great fools.

It is often wise for one's credit's sake to keep quiet. The historic, silent gentleman at dinner, who, though he had not spoken, greatly impressed his neighbors by his appearance, and made them think him some one of thought and dignity, spoiled all when he exclaimed, on seeing a very dainty dish brought up, 'Ah! them's the jockies for me.' He illustrated Jeremy Taylor's saying, 'Some people's heads are like a bell, in which there is nothing but tongue and emptiness.' But we may add, there is no need for any one to give himself the trouble of ringing out the fact concerning himself.

4. How many torment themselves by jealousy! But where is the need? Why should Mr. Plain be always at fever-heat about Mr. Power's sermons or speeches? Why be jealous of his abilities, or anything but pleased because he is able by his talents to attract hearers? Bring Mr. Power down from his pedestal, friend Plain would not be raised to it. Many a worthy man has lost his appetite, his sleep, and his joy of life by his absurd yielding to a jealous, captious feeling against his acquaintance. We may see faults in our neighbor, and charity never says, 'Do not see them,' because we must then be blind; but for our own comfort's sake, let us avoid a jealous spirit, aud try to be large-hearted, and willing to rejoice in the well-doing of all, and not so fix our gaze on others' mishaps as to fail to see their excellencies.

5. All along our pathway of life lie unappropriated blessings, in default of not using which, we get trouble. There is no greater thief of present enjoyment, or inflictor of needless regret, than that restless spirit which impels men to keep their joy in desire. Always wishing for it, they go in hot gallop in pursuit, and seldom obtain it. Covetous for that which they have not, they do not pause to enjoy that which they have—good in possession.

6. His is needless misery who, prefering happiness to perfection, misses both. Pleasure that comes by hap or hazard, is very fleeting, and easily scared away. Joy that comes from God, the fount of joy, excellence of character formed by his truth and the grace of his spirit, are constant in their power and presence to delight and content the mind."

HOMES OF AMERICA

The homes of America will not become what they should be until a true idea of life shall have become more widely implanted. The worship of the dollar does more to degrade American homes, and the life of those homes, than anything, than all things else. Money is the God of almost universal worship. The chief end of life is to gather gold, and that gold is counted lost which hangs a picture upon the wall—which purchases flowers for the yard—which buys a toy or a book for the eager hand of childhood. Is this the whole of human life? Then it is a mean, meager and most undesirable thing? A child will go forth from such a home as a horse will go out from the stall—glad to find free air and a wide pasture. The influence of such a home upon him in after life will be just none at all, or nothing good. Thousands are rushing from homes like these every year. They crowd into cities. They crowd into villages; they swarm into all places where life is clothed with a higher significance; and the old shell of home is deserted by every bird as soon as it can fly. Ancestral homestead and patrimonial acres have no sacredness; and when the father and mother die, the stranger's money and the stranger's presence obliterate associations that should be among the most sacred of all things.

I would have you build up for yourselves and for your children, a home that will not be lightly parted with—a home which shall be to all whose lives have been associated with it, the most interesting and precious upon earth. I would have that home the abode of dignity, propriety, beauty, grace, love, genial fellowship, and happy associations. Out from such a home I would have good influences flow into neighborhoods and communities. In such a home I would see noble ambition taking root, and receiving all generous culture. And then I would see you, young husband and young wife, happy. Do not deprive yourselves of such influences as will come to you through an institution like this. No money can pay you for such a deprivation. No circumstances but those of utter poverty can justify you in denying those influences to your children. —*Titcomb.*

NAPOLEON AN ÆRONAUT.—The interest taken by the Emperor in Mons. Nadar's balloon calls to mind the fact that, twenty years ago, he went up in a balloon himself, in England, with Lablache for one of his companions. His Majesty, after conversing, recently with Nadar and his partner, the Viscount Gustave Ponton d'Amécourt, was so much struck with the theory of the ærial machine on the screw principle which they propose to construct, that he gave M. d'Amécourt a sum of twenty thousand francs for the purpose of building a small model of sufficient force to raise one man, and thus try the principle.

DR. BEECHER'S CAMPAIGN.

The immediate excitement occasioned by Mr. Beecher's campaign having subsided, we are in a state to give our sober second thought on the result of his visit. The more careful the review that may be made of his course in this country, and the greater reason we shall find for thankfulness and satisfaction. It was well-timed, and regulated no doubt, by the unerring hand of Providence. The effect, under the divine blessing, must be permanently good. The demonstration at Exeter Hall was complete. Nothing could render it more effective. The enthusiasm of the thousands that surrounded the Hall was as great as that of the audience that filled every corner of the building. In the judgment of men most conversant with such gatherings, the effect produced by the address of Mr. Beecher has not been surpassed, if it has been equaled, for the last thirty years. Mr. Cobden, the leader of the great Anti-Corn-Law movement, expressed the highest admiration of the effort—combining most lucid statement with vivid illustration, sound argument, and telling appeal. The multitude were convinced, and more than this, the hearts of the people were won, so that Mr. Beecher had more difficulty in leaving the Hall than in gaining an entrance. The uneasiness of Southern sympathizers—their ridiculous charicature and idle attempts to depreciate the meeting—will not prevent for a moment its moral effect.

Interesting as were all the meetings held in succession in Manchester, Glasgow, Edinburg, and London, the closing address at Liverpool was the noblest achievement. It ought to be studied as a model by all who labor in the cause of freedom and of international peace. Those who read it should keep in mind the Bedlamite Pandemonium Mr. Beecher had witnessed in the same town weeks before. What an example of self-oblivion in the absence of all the feelings that might naturally have found vent in the retrospect. There was not the slightest escape of vanity or of irritation. This was the first moral purchase gained by the speaker. The estimate of parties in England, given by Mr. Beecher, was wonderfully clear and direct. To use an American phrase, Mr. Beecher has read our country and our countrymen "like a book." The soundness of his judgment is tacitly admitted in the passive acquiescence of all parties. I am not aware that the correctness of the view given of the state of things amongst us has been disputed by any of our writers. The fact is that parties here are so nearly balanced that they dare not rashly provoke direct hostility. They watch each other and maneuver like opposing armies, unwilling to bring on the grand encounter. Mr. Beecher told all parties the truth when he said: "A great deal of offense has arisen, not so much from an underneath conflict between England and America, as from a feeling that England and Englishmen believed the way to defend themselves at home would be by fighting their battle in America." Now this is the key to the whole question—and if writers and speakers in America would not beat the air, or fight in the dark, they must consider in this view.

The allusions of Mr. Beecher to our aristocracy were equally candid and correct. Much needless offense has been given in England by the rasping style of some who advocated the cause of the North. Without the slightest concession of right, Mr. Beecher, by the fairness of his statements, has gained an advantage over prejudice and resentment that will long remain. It is true that one-sided and intolerant opponents will not acknowledge his candor and discrimination, but none are more sensible than they of the moral victory he has achieved.

I know some who are diametrically opposed in principles to Mr. Beecher, who never cease to refer with the deepest interest to his genial spirit and the tendency of all his speeches to promote international good-will.

What a blessing it would be to England and America if other public men would rise to the same point, and manifest like expansiveness of thought and feeling! It is a great calamity that so many are not like-minded. No countries in the world, moving in their proper sphere, have so little reason to fear each other as England and America, and no countries could be so mutually helpful, or confer such benefit on other nations, if acting in concert. But in order to this combined action, there must be a direct recognition of the common principles that lie at the foundation of all social security and freedom.

Mr. Beecher is spoken of, you are aware, as the "war Christian." Our belief is that he will prove to be one of the most influential peace-makers. It is very remarkable that the Emperor Napoleon promises to use his influence in the same direction. His speech at the opening of the French Chambers occupies all minds. "What," he says, "can be more in conformity with the ideas of the age, with the wishes of the greatest number, than to address ourselves to the conscience, to the reason of statesmen in all countries, and to say: 'Have not the prejudice and rancor which divide us, already lasted long enough? Is the jealous rivalry of the Great Powers incessantly to obstruct the progress of civilization? Shall we be constantly casting defiance at each other by exaggerated arguments? Are our most precious resources to be indefinitely exhausted in vain ostentation of our strength? Shall we eternally preserve a position which is neither peace with its security, nor war with its chances of success? Let us no longer give factitious importance to the subversive spirit of extreme parties by opposing ourselves with narrow calculations to the legitimate aspiration of peoples. Let us have the courage to substitute a regular and stable situation for an unhealthy and precarious condition, even if it should cost sacrifices. Let us meet without a preconceived system, without exclusive ambition, animated by the sole thought of establishing an order of things based henceforth upon the well-understood interests of the sovereigns and of the peoples.'"

Let us hope that this exemplification of Imperial common sense may have some good effect on the leaders of the Southern rebellion. "Gentlemen," the Emperor should say to them, "Slavery is the great obstruction of civilization—it threatens to disturb the peace of the world. To maintain it you have sacrificed myriads of lives and millions of treasure. What can be more unhealthy and precarious than the condition of society where it exists? Remove it from you, even if it cost sacrifices. You have forever lost your cotton supremacy. Turkey is taking the place of the Sea Islands. Be wise in time. Put up the sword. Meet without exclusive ambition, animated by the sole thought of establishing a just order of things—and give every man, white, black, or red, a direct personal interest in the affairs of the country. This is all that is wanted, and the sooner you meet in this spirit, the better." President Lincoln would say Amen.—*Rev. J. Waddington in Independent.*

SO LITTLE FOR SO MUCH.

It is related of a good man that on his death-bed he said two thoughts were uppermost in his mind: one was a feeling of deep sorrow that he had done so little for Christ, the other was a feeling of deep joy that Christ had done so much for him.

Regret and gratitude were mingled in these dying thoughts, and, had the good man done far more than he could reckon up of the things he ought to have done, he would have still been compelled to feel that he was an unprofitable servant. Probably the more he had done the more unworthy his service would have seemed when he looked upon it from a dying bed. It is not those who do the most who think the most of it. They who have been the most faithful feel how much more there is to be done, and how much is due to him who, though he was rich, became poor for our sakes, that we, through his poverty, might be rich. Great is the sorrow of him who is awakened at the close of life to see that he has done little or nothing for his Saviour. If saved at all, such a man ought, of all men to be willing to ascribe his salvation altogether to the grace of God in Christ Jesus.

His work is complete and perfect. It appears so now, in the midst of health and life, when we have but a slight sense of the value of that work and of its infinite relations to our eternal interests. But when we come to the threshold of another world and to try the strength of that hope that has comforted us in health, we shall, with this good man, feel deep joy in thinking that Christ has done so much for us.

"Nothing in my hand I bring,
Simply to Thy cross I cling."

All the "works" that we have done, not even worthy to be called the name of *works*, so poor, so mean, so few, so small they are, now fade into nothingness. "All our righteousnesss are as filthy rags:" homely, but most pertinent Saxon language. We do not love to look at them, and loathe the thought of wearing them. But we love to think of "the robe the Saviour wrought" and of all the works that he has done for us in his life, his death, and everlasting intercession. In life it is sweet to meditate on these things, but in the last days of earth, when the world is fading and eternity is near, what joy the heart must feel in being able to receive these works of Christ as all "done for me:" to know that he had his eye on me when He wept over sinners, and his heart's love on me when He prayed, and that His blood was shed for me! We cannot do anything to save ourselves, but Christ has done the work for us. It is all done. We shall be saved by faith in this truth. And this is the believer's joy, that what he could not do for himself, Christ has done for him, and now *all is well.*—*N. Y. Observer.*

MODERN OLD AGE.

Several recent circumstances have fixed attention on the great prominence of Old Age as a feature of our time:—Old Age, not coddled in cotton-wool, and kept warm by the fireside, but active, intelligent, efficient, and agreeable; not only venerable to wealth of years, but admirable in its own character. Physiologists and statisticians tell us that the longevity of our own nation improves, a marked increase in the length of life having been established within the last century; and certainly, what we see in the society of men of mark in our own time quite disposes us to believe this.

The wonder is why is there any such change in the case of public men—statesmen, churchmen, philosophers, authors, and professional men. It is easy to understand why the laboring classes, and people of small means live longer than formerly. Sanitary improvements, and increased knowledge of the human frame and how to manage it, may account for such a diminution as there is of disease, whether in active operation or in the form of infirmity which breaks down the system prematurely. But what makes the difference to people who have been brought up in comfort, and have lived in good dwellings, and fed on good and well-cooked food, and been exempt from damp and bad smells, and scarcity of air and water? If our upper classes in all ages have been blessed with an abundance of the means of living, why should one generation of them live longer than another?

* * * * * *

In the sase of the easy middle ranks the longer life of our days is easily accounted for. The virtual abolition of small-pox alone is a great matter. A greater is, that intemperance in the form of eating and drinking has descended to a lower class. It is in the small shopkeeping and artisan class now that we see the heavy feeding and the passionate pursuit of dainties for the table which was once no disgrace in mansions and palaces; and, when a man has to be excused for something done or said because he was drunk, the instant conclusion is that he is not a gentleman. Without looking further, therefore, society agrees that the gentry may well be longer lived than their grandparents—by at least the difference of having no small-pox and very little gout to deal with. Fevers, too, seem to be gravitating so as to suggest the hope that they, like drunkenness, will go out at the lower end of society. All this seems clear and satisfactory to many persons; but the question remains—why it is we see so many more old men than formerly in the most arduous positions of public life?

It is a remarkable spectacle, no doubt. Taking the statesmen first; how many of those whom the world has lost were active in their functions to the last? Metternich was thrust aside because his work was a failure, and not because he was himself incapable of action. Nesselrode was Minister of Foreign Affairs, and Chancellor of the Empire to successive Czars till he died last year at ninety-two, clear-headed and full of interest for Russia, as he had ever been. Last month, a man at least as life-like at about the same age departed from among us, leaving a stronger impression on our minds of everything about him than of his extreme age. Lord Lyndhurst had some infirmities at ninety-one; but nobody to the last associated any idea of decrepitude with him—much less of senile weakness. Lord Lansdowne was eight years younger at his death; and we saw in him more of the familiar attributes of failing executive powers; but he, too, had a clear and calm mind, and a bright interest in the life around him, at an age when the traditional octogenarian should have been lingering in second childhood. That Lord Campbell should have been hard at work, head and hand, until death fell upon him in his chair, is hardly surprising to those who have studied his constitution and his course. To those who knew his fibre, physical, mental, and moral, the question was whether he ever would die, and why; and if he had lived over a hundred, doing all the work of his particular judgeship or any other, the final surprise would have been—not that he had lasted so long, but that he should ever have come to a stop. Mr. Ellice had much less to do, to think about, and to feel, in regard to public affairs, than any of these men; but still he was a public man—once active, and not, perhaps, the less busy after he had taken to repressing other people's activity. Whether with little or much wear and tear, he had a long old age, unspoiled by decay of body or mind. He had no more to do with second childhood than those we have mentioned, or than those of his contemporaries who are still active in the service of their country.

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There was a time within living memory when it was considered desirable that men who were real workers should be permitted and encouraged to retire from their toils at sixty. Of course, no such rule could be universally applicable. One man is younger at sixty than another at fifty; and their are labors which are easier at sixty than at forty. But there was a strong feeling that, generally speaking, parliamentary work, pulpit work, the judicial bench, and the toils of medical practice, were too much for men over sixty. When the painter must have recourse to glasses, when the preacher becomes garrulous, or delivers old sermons, when the county member nods through a debate, when the physician has to refresh his memory about his patients' ailments from day to day, and when the author puts forth less power from season to season, all faithful and genial friends wish that these sexogenarians were respectably and tranquilly reposing in their own homes, enjoying their leisure while the capacity for enjoyment remains. But the term seems really to have been changed within a generation. We see men of seventy whom we could ill have spared from public life for ten years past; and I do not know that it matters very much what is the age fixed upon, while there is a sort of public opinion established in favor of some term being assigned at which laborious men may be authorized to leave off working, for their own sakes and that of the society they have thus far served so well.

We have seen how some statesmen, who might have lived their threescore years and ten, died, worn out, far too soon; and to Pitt, Lord Dalhousie, and the Cannings, we might add many names of men in minor offices who worked themselves to death, either in carrying some particular measure, or under the constant pressure of care and toil. There have been others who have been snatched from us by accidents. Huskisson followed his friend Canning too soon; but he also was nearly worn out; and he could not work much longer if he had been far away from the railroad on that fatal opening day. Our hearts are yet sore from the loss of Peel, at a period when we reckoned on a more dignified public life for him, and a greater wealth of counsel from him for ourselves than even his official career had afforded. In other departments of the public service accidents has deprived us of benefits from men who had become old without any perceptible diminution of power. Lord Clyde's death may be attributed to the fall from his horse in India, of which he made so light; and Sir Cresswell Cresswell's death cannot be supposed altogether unconnected with the injury which he received in the Park. The one was just past seventy, and the other just short of it; and yet both may be said to have died prematurely.

Arts and Arms seem to be favorable to longevity under the same conditions as statesmanship. Wellington, in whom the two were united, is a remarkable illustration of how toil, responsibility, and the liabilities of fame, may be borne when the moral nature and training are a help instead of a drawback. His strength of will, his power of self-reliance, his simplicity of mind, his unconsciousness of doubt or scruple, and his very narrowness of political view, in combination with his military comprehensiveness of knowledge, enabled him to do and live through what would have killed half-a-dozen men of a more sensitive fibre, and a more egotistical sort of humanity. In him, as in Lord Clyde (who might have lived to the age of Wellington), Lord Combermere, who is still alive and vigorous at ninety, the French Marshal d'Ornano, who has just died at the age of ninety-two, Lord Seaton, who has departed this year at the age of eighty-seven, and Sir Howard Douglas, who was a great professional authority and public benefactor till he died two years ago at eighty-five, we see that the toils of military life, and the gravest responsibilities, do not shorten the career of men constitutionally adapted to that career. * * * * *

The Philosophers ought to have length of days for their portion, seeing how their pursuits ought to elevate them above the disturbances of life. And such is, in fact, the operation of their mode of life, by which their faculties are furnished with constant entertainment, on subjects which would seem to lie outside the range of uneasy passions, while creating or exciting the noblest moral emotion. And an unusual amount of unhealthy longevity is in fact found among philosophers—whether mathematicians, naturalists, or speculative students. Such things have been heard of as strifes in those serene fields of thought: such sights have been seen as faces furrowed with fretfulness, or working with passion; but the old age of many philosophers is at this moment an honor to their vocation. Peter Barlow was, when he lately died at eighty-two, the same Peter Barlow that he had been to two generations of friends and disciples. Sir David Brewster is still active and occupied at the same age. The late Mr. Tooke did not puzzle his brain about the Currency too much to be still up to the subject at eighty-six. Sir R. Murchison is past seventy, and so is Sir J. Herschel.

Literature ought to have the same operation as science; but it seems to have no more room for agitations and anxieties, except in the case of authors who live in and with their work, exempt from self-regards. Jacob Grimm was a very perfect example of the philosophic serenity which a literary career can yield; and he lived to seventy-eight. There is something remarkable in the longevity of literary women in modern times, even if we do not look beyond our own country. Mrs. Piozzi and Mrs. Delaney perhaps scarcely enter within the conditions; and the still-lamented Jane Austen was under an early doom from consumption; but Miss Edgeworth was above eighty when she died; Joano and Agnes Baillie were older still; and Mrs. Trollope died the other day at eighty-four.

The artists who have departed lately have been old. Biot was eighty-seven, and Vernet seventy-four. Our Mulready was seventy-seven; and Prof. Cockerell, the architect, was seventy-three.

If long life is a good and desirable thing we may rejoice that it is manifestly on the increase. However it may be with longevity, we know that the occupation and exercise of the faculties which favors longevity is a very great blessing and a very high privilege indeed. Therefore, though my readers and I may have no personal wishes about living to be very old, we may rejoice that the conditions of prolonged life are becoming more common and more comprehensive from generation to generation.—*Once A Week.*

A CRACKED COMMANDMENT.

We heard a suggestive expression related the other day of a very little girl who was taken by her mother into a shop, where a tempting basket of oranges stood exposed for sale. While her mother was engaged in another part of the room, the little one feasted her eyes on the fruit, and nursed the temptation in her heart till it grew too strong to be resisted, and she hid one of the oranges under her apron and walked quickly away. But conscience remonstrated so strongly, that after a little reflection, she walked as quickly back, and slyly replaced the orange in the basket. Again the forbidden fruit, out of her possession, presented its tempting side, and again she yielded. After a sharper conflict than before, conscience gained a second victory, and the almost stolen orange was again and finally restored. With a saddened countenance she walked home with her mother, and when they were alone, burst into tears, exclaiming, "O mother, I've cracked one of the commandments! I didn't break it—indeed I didn't break it, mother—quite—but, I'm sure I cracked it."

We shall never again see a piece of doubtful conduct, without thinking there's a commandment cracked.—*Examiner.*

Dr. Wisner's way With the Profane.

We find in the N. Y. *Observer* the following anecdote of Dr. Wisner, of Ithaca, in that State:

It was early and ever the habit of Dr. Wisner to rebuke kindly all profane swearers that he met offending. There was one of notorious impudence, and incorrigible as insulting and abusive. The Doctor informed him that if he feared not God, he might feel the power of the civil authority. "I am in a free country," indignantly replied the swearer, defying the Doctor. He was soon favored with a "warrant," the attendance of the sheriff and some days' accommodation in the penitentiary. Years passed away, and the swearer was more moderate in his use of language. Dr. Wisner removed to Rochester, and the profane man was relieved of restraint and fear, and again indulged in his profane habits. Reminded of his exposure, he replied, "What, can't I swear, now old Wisner is gone?" Were all men as faithful to these miserable sinners their numbers would be less.

DOUBLE MUNIFICENCE.—The London papers are all extolling an incident which reflects credit on both creditor and debtor. The *Star* heads the following paragraph, "AMERICAN COMMERCIAL HONOR."—"The American house at Liverpool, of Messrs. James McHenry & Co., which failed several years ago, have recently sent to Mr. Mosely a check for forty-seven thousand pounds, principal and interest of a debt owing at the time of the said failure. The English papers rightly describe the circumstance as an instance of American commercial honor. Mr. Mosely intends to give half the money to local charities. He is recently elected mayor of Liverpool, is a banker, and a Jew.

THE London photographers announced their intention to exhume Beethoven's remains, and take a photograph of the great composer. This may be enthusiastic, but not very respectful to the memory of Beethoven, and it is not to be wondered at that the relatives have entered a protest, considering it to be an act of profanation. Doubtless the photograph-mongers are greatly disappointed at this sensation speculation of theirs being thwarted. A London house alone would have taken twenty thousand copies.

ECONOMISING LABOR.—Labor, to be effectual, and accomplish the greatest ends, must be systematic. By a few minutes spent in arranging for the day's work, much valuable time can be saved, and the same objects accomplished with ease and promptness, which would otherwise drag heavily, and be poorly executed. Always have a memorandum book with you in your operations, and note everything that may be desirable to remember or refer to.

THE tears of beauty are like the clouds floating over a heaven of stars, bedimming them for a moment that they may shine with greater lustre than before.

THE PACIFIC

The Trustees are—J. W. Clark, Cyrus Palmer, E. D Sawyer, E. P. Flint, and Nathaniel Gray.

All Congregational ministers in the State will act as agents for the PACIFIC.

☞ We would remind the friends of THE PACIFIC that Towne & Bacon have the largest Printing Office in the State, and their continued favors will be thankfully received and promptly executed.

THE LAW OF NEWSPAPERS.—1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions 2. If subscribers order the discontinuance of their papers, the publishers may continue to send them until all arrearages are paid. 3. If subscribers refuse or neglect to take their papers from the office to which they are directed, they are held responsible till they have settled the bill and ordered the paper discontinued.

TOWNE & BACON, Printers, 536 Clay Street.

YOUTH'S.

"JOY OVER ONE."

The sharp, quick sound of a crier's bell was heard above the rattle of carriages and the hum of multitudes hastening home as night came on, and the words "Child lost! child lost!" fell upon the ears, and sent a thrill of pain through the hearts of fathers and mothers, as the crier passed up the street to the next corner, where he stopped to give a description of the wanderer.

How many held their breaths and listened!

"Child lost! child lost. A little girl—not quite three years of age—her hair light and curly—eyes blue; when she left home she was dressed in a scarlet frock and white apron; has been missing four hours!" And again the bell was heard as the crier went, on proclaiming as he went the same mournful story.

And where, all this time, was little Lily Ashton? Soon after she left her father's door she made the acquaintance of other children in the street, with whom she played awhile, and then many things amused her as she ran along on the crowded sidewalk, unnoticed by the busy throng; but at length she discovered that her home was no longer in sight, and that no dear papa or mamma answered her call; and the poor little lost one sat down on a doorstep and wept bitterly. A kind-hearted gentleman came that way—one who loved children, and was never happier than when they smiled on him from their bright faces, which they could hardly help doing when he smiled so pleasantly upon them, and who was always ready to speak comforting words when they were in trouble. "What's the matter, little Blossom?" he asked.

His voice was so full of love that Lily stopped crying, and brushing back her curls, looked up to see who it was that spoke to her. The light from a street lamp above her shown full upon his benevolent face. "I isn't little Blossom; "I is Lily, and I want mamma," she said; and the tears began to flow again.

"But Lily won't cry any more, because we will go and find mamma. Will Lily go with me?"

Her tears ceased flowing, and she looked up into the kind face once more. "Has you got a little girl, and is she 'little Blossom?'"

"No, my dear; I have no Lily nor Blossom; only when I find one such as you; but I love little girls and boys, and I don't like to see you cry. Will you go with me to find your mamma?" Lilly stood up and put her hand in his, for her heart was won.

The kind gentleman lifted the tired little girl in his arms and carried her to the nearest police station, where he knew he could learn what she could not tell him about her home. And in a short time he placed the lost darling in the arms of her mother. He found other children—brothers and sisters—in that home, and as the parents and children gathered around little Lily, lost an hour before, but now found, and as they laughed and wept by turns, he felt that he was receiving a rich reward in seeing their happiness—their joy over one dear child—than thanks, however earnest, could be.

I know you do not wonder that this family were so glad to see Lily again. But their gladness reminds me—perhaps it has reminded you also—of some of the words of Jesus: "Joy shall be in heaven over one sinner that repenteth." Can you tell why the happy family of the redeemed in heaven are joyful when a sinner repents? A sinner, you know, is one who is disobeying God; who does not love or trust in Christ; who is lost in the world and will never find the way to that beautiful home above, unless he repents. Do you not think that if you were in heaven, and could hear of some one on earth, who had been wicked, had repented and begun to love Jesus, and was coming to be in heaven too—happy and holy forever—you would be glad?

Perhaps some dear friends of yours are there now, and they are hoping to hear that you are in the way to the same home, if you are not already in it. Dear child, have you begun to walk in that path which leads to the "beautiful city above?" Come with the children of God; and there will be joy in heaven over you far beyond that which was felt in Lily's family when she was found. One there is who loves you far more than any friend here on earth can love, and he will receive you gladly into the number of the blessed.—*Uncle Paul's Stories.*

TRUE COURAGE.

A company of boys in —— street, Boston, one day, after school, were engaged in snow-balling. William had made a good hard snow ball. In throwing it he "put in too much powder," as the boys say—he threw it too hard—and it went further than he intended, right through a parlor window. All the boys shouted: "There, you will catch it now; run, Bill, run!" Then they took to their heels. But then the brave William said, "I shall *not* run." He then started for the house where the window had been broken. He rang at the door, acknowledged what he had done, and expressed his regret. He then gave his name and the name of his father, and his father's place of business, and said the injury should be repaired. Was not that noble? That was true courage. It is cowardice that would lead a boy, when he has done an injury like that, to sneak away, and run to conceal it. Give us William, whenever any real courage is called for, rather than all those boys who cried out, "run, Bill, run!" He will face the danger, while they will sneak.—*Wellspring.*

KIND words are looked upon as jewels in the breast never to be forgotten, and perhaps to cheer, by their memory, a long, sad life; while words of cruelty, or of carelessness are like swords in the bosom, wounding and leaving scars which will be borne to the grave by their victim. Do you think there is any bruised heart which bears the mark of such a wound from you? If there is living one which you have wounded, hasten to heal it; for life is short—to-morrow may be too late.

MODEL wives formerly took "a stitch in time." Now, with the aid of a sewing machine, they take one in no time.

THE PACIFIC.

SAN FRANCISCO,

Thursday Morning, January 14, 1864.

Notice.

THE office of the PACIFIC is removed to No. 1 Government House, northwest corner of Sansome and Washington streets.

Rev. J. A. BENTON,
" GEO. MOOAR,
" W. C. BARTLETT, } Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

H. S. BROOKS, Office Editor.

The Anglo American Sabbath.

We have in a previous issue noticed the significant essay under this title which Dr. Schaff read before the National Sabbath Convention at Saratoga. It is now issued as "Document No. 26," by the New York Sabbath Committee. We give our readers an abstract of this valuable Essay.

The *Anglo American* theory of the Sabbath agrees with the *evangelical* theory in making the Resurrection of the Lord the main, though not the only, basis of the Christian Sabbath; it agrees with the *Ecclesiastical* theory in honoring the universal custom of the Church in all ages, but it differs from both by going back to the primitive creation as the first natural basis of the Sabbath, and in holding to the perpetual obligation of the Fourth Commandment as the legal basis.

The objections are (1) that "the Fourth Commandment alone required a positive enactment, while all the others are moral." But Monogamy is a positive commandment, and yet Christians hold it universally binding. "The day (2) is changed from the seventh to the first day of the week." But this change is one of form and does not touch the substance of the commandment. "The general spirit (3) of the Christian religion is opposed to the set times and distinctions as sacred and profane, which prevailed among the Jews. It makes all time sacred." But the observed Sabbath has the effect to make all days more sacred. And the introduction of the Christian religion did not do away with the importance of having some hours and days more particularly given to religious duties. "Christ and St. Paul deny the perpetuity of the Sabbath Law." But the passages quoted are not aimed at the Sabbath observance, but at the Jewish perversion of that observance. Our Lord uniformly set an example of right observance of the Sabbath. He declared that the Sabbath was for man. St. Paul observed the Christian Sabbath, Acts xx:7, and enjoined its observance, 1 Cor. xvi:2.

The Anglo-American has several advantages over the other theories. (1). It goes back to the primitive Sabbath of the race. (2). It retains the legal basis. (3). It connects the Sabbath with the fifth and seventh commandments, and so makes it a pure family institution. (4). It makes much account of the distinction of the *Religious* and *Civil* Sabbath, and lays greater stress on the necessity of the latter. (5). It blends also the teaching that what is law is also privilege. The Sabbath is a joy, not a burden, a blessing, not a cheerless task.

The Essay proceeds to show how the Sabbath became, under the influence of the Romish multiplication of saints' days, a mere holy-day, that the Reformers were so afraid of Legalism that they did not affirm the Sabbath with strictness, and so left behind them a loose practice on the Continent, resulting in the neglect of public worship that John Knox did differently, and made the Scottish Sabbath excellent in its influence on a nation; that the Puritans so changed public opinion and practice, despite James and Laud, and the two Charleses, that even Count Montalambert, the eloquent French Catholic statesman, has said: "Impartial men are convinced that the political education by which the lower classes of the English nation surpass other nations—that the extraordinary wealth of England—its supreme maritime power—are clear proofs of the blessing of God bestowed upon this distinguished Sabbath observance." Dr. Schaff, advancing to the American history of the Sabbath, pays a noble tribute to the Pilgrims. He shows how blessed has been the influence of the New England Sabbath upon this whole land. Nor is this Sabbath confined to New England. All prominent evangelical denominations have adopted it. Even the Germans of foreign birth have, in crowded mass meetings, indorsed it.

The Essay adverts to three crisis which the American Sabbath has passed, or is passing. One was that occasioned by the Revolutionary war; another by the large and godless foreign immigration, and the last by the present war. With dangers to the Sabbath thickening about us, it becomes us to gird on the armor and do what we may to make it a blessing to the future, as it has so richly been to the past.

Tendencies to Open Communion.

Some time ago, in the columns of this paper, an article appeared, entitled, "Congregational Union," in which it was held to be a pity that Christians, so similar in doctrinal convictions and in their theory of church government, as are the Congregationalists and Baptists, should be separated on so unimportant a point as Baptism. It was also venturesomely affirmed that the tendencies are somewhat to Union: that many Baptists are beginning to feel that a difference of opinion and practice upon the subject of Baptism is not a sufficient reason for Close Communion. An editorial writer in another paper, was pleased to style the whole article "Blunders," with an adjective before it. He was well acquainted with Baptists, and he knew there were none such—because, forsooth, when a person began to think so, he was not a Baptist!

If this position and argument are tenable, then many of the Baptists of England are mis-named. A writer, we believe in the *Watchman and Reflector*, of Boston, who has been in London thirty years, says that the churches of the Baptist name, in the north of England, are almost wholly Open Communion. The churches in the south of England, which at the beginning of the century formed the Baptist body proper, are now, with few exceptions, "subverted" to the same sentiments. Thirty years ago, the churches in London were just beginning to adopt the practice of open communion at the Lord's Supper; now the revolution is well nigh complete. Even among what the writer calls "high" churches, the fact of holding sentiments favorableto free communion has not been a bar to admission. We submit whether the tendencies to open communion in the Baptist body are not sufficiently numerous to relieve the PACIFIC from the imputation of carrying "monstrous blunders." There can be no reasonable doubt that the sentiments of open communion are spreading in this country also.

The Grand Ligne Mission among the French Canadians has been a favored one in the Baptist body. But it seems that it has been discovered that a limited degree of free communion is practiced by the conductors of the mission. A committee, appointed to examine the facts, has reported in favor of commencing a new mission, merely on that account. When Paul and Barnabas disagree, it may be a choice of evils for one to go one way, and the other another; it may so happen that the common work will be more widely advanced, but the very fact of disagreement on a small matter remains an unpleasant memory for both. In the small communities and missions of new countries, it is especially unfortunate that there should be sects so "high" that they cannot allow some whom they admit to be Christians, to commune with them; and when one or two of their number are in places, where there is, and can be but one church, so "high" that they cannot allow these absent members to eat bread and drink wine with God's accepted children.

We refer not to this subject for the purpose of denominational capital—surely that were ignoble enough—but because we believe that this attitude of the great Baptist body in the United States imposes a yoke on Christians in new settlements, which they need not bear. Presbyterians, Congregationalists, Methodists, in a small place may, and ought to, waive these partialities and form Union churches; they do so—nothing prevents their doing so; but the Baptist position is such that a Baptist Christian must, in such a case, stand alone, aloof, as far, at least, as church communion goes—and, practically, that goes a long way. We shall continue, therefore, to chronicle with thanksgiving, all tendencies to open communion in the Baptist body. We are not without hopes of chronicling them in other bodies.

Bondage to Death.

Out of this bondage Christ came to deliver men. He does this in these ways:

1. By bringing "life and immortality to light." We are loth to die. There is a dread of annihilation native to our souls. We would fain not lose our being. There are longings within us for a hereafter. We cling to our existence. We aspire to be more than we are. Few are so wretched as to wish they had no existence. Our natural reason favors the doctrine of our immortality. The finest minds, clearest thinkers, and purest men, in all ages, have believed the soul undying.

Yet, the masses of the people have never been satisfied with the argument from nature. And even the greatest intellects and best men have craved larger evidence, and better proofs. It is a satisfaction to the clearest thought to have other confirmations than such as philosophy can give. More or less, hesitations, doubts, and fears, have troubled such as have not known the gospel.

The Lord of Life came teaching the soul to be immortal. He did so by implication, rather than by direct assertion. All his work assumed this. All his doctrine was based on this truth. It comes out, as a truth, nowhere more impressively than when he exclaims, "What shall it profit a man if he gain the whole world and lose his own soul? What shall a man give in exchange for his soul?" However, we need not stay to argue here, and at length, that Christ made clear the doctrine of the immortality of the soul, and suffered, finally, in attestation of what he had thus, and on other themes, taught. It is enough that all who believe him to have been the Son of God, believe him to have made the future life a reality, not less powerful than the present.

2. By teaching, plainly, the doctrine of the forgiveness of sins. This, too, had been in the world as an impression and belief. Feebly, indeed, had the human mind held the conviction that the forgiveness of sins was somehow possible; yet to some extent the persuasion had prevailed. But Christ came on purpose to teach it, as well as to announce the method of it. The fear of death had not been effectually removed without the assurance of pardon. What if the soul were immortal; what if the future were certain to it—if it were to enter on the hereafter unshriven, loaded with guilt, and harassed by a tormenting conscience? The veil were lifted indeed, but only on a scene that might be filled with wretchedness, and visited with storms of wrath. It was the assurance of pardon, of the forgiveness of all sins, of restoration to favor, of renovation of character, of deliverance from evil, that made the messages of the Lord so welcome; that broke forever the bondage of fear. It was forgiveness possible to all men, practicable on terms of honor to God, and blessedness to men, that so enhanced the joyfulness of the Redeemer's work. This was the good news that has forever rendered the term "gospel" a hallowed and blissful word.

3. By declaring the doctrine of a resurrection. He did this in word, and in deed. In word, when he said, "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live;" and, in deed, when himself arose, because it was not possible that he should be firmly holden of the bands of death. The Redeemer carries out his work for us in our deliverance, then, by assuring us, that death not only does not break the continuity of our existence, being but a necessary circumstance of it; but that the body itself, from which the soul parts in dying, is not lost nor thrown away; but is simply laid aside, for a time, to be revived again, renovated, purified, glorified, and so fitted for a reunion with the renovated, purified, and glorified soul. Our bodies are rightly dear to us. They are the temple of the soul in which it dwells and worships now. Wonderful and mysterious buildings they are, and worthy of all keeping and care. And they shall not be lost to us. The Restorer shall return them to us comely and beautiful. It shall be as if we laid aside our worn, torn, and stained garments at night, and awoke in the morning to find them whole, fresh, new and elegant. As they have suffered with us, have shared in our sin, guilt, and shame, so they shall rejoice with us, and minister unto our purity, peace, and delight. Ah banished fear! oh blissful restoration! We shall not die all,—nought shall perish but evil and shame—body and soul both shall live—and dying is but sundering them awhile.

4. By a complete assurance of heaven. To release men from the fear of death, and to make them content to die—it was not enough to show them that dying was not annihilation, but simply change of state; it was not enough to assure them that the forgiveness of sins past, and restoration to the divine favor was practicable; it was not enough to reveal to them the fact of the resurrection and the recovery of everything desirable in their bodies, for a while laid aside; they needed more, they required the certainty of a heaven possible to all—a heaven permanent, blessed, glorious, peopled with the redeemed of their own race, and made jubilant by the memory of all that on earth which was fit to be had in everlasting remembrance. And such is heaven—the happy reversion of all believers. What exchanges and compensations are here! For earthly being—immortal existence; for crushing guilt and shame—pardon and peace of conscience; for a weak, painful, perishable body—a nature beautiful, undecaying, glorious; and for losses of wealth, power, society and friends—the church of the redeemed, mansions of bliss, riches eternal, and the presence of the Deliverer; all these, and forever! And with this array it is that Christ seeks to reconcile men to the thought of dying; to remove the bitterness of dying; to take away the fear of dying; and show the desirableness, at length, of dying; so that exalted natures might even be "in a strait betwixt two, having a desire to depart, and to be with Christ."

And thus it is that the bondage is broken, and death is formidable no more to the Christian. The Deliverer has taught his followers how to live in the world without wrecking themselves in sin; how to suffer, when they must, for the truth's sake, without faltering; how to pass through the conflict of dying, without any dread; how to go down into the grave and rob it again of its victory; and how to enter within the everlasting gates, when their feet shall have touched the shining shore.

And though Jesus Christ was in the world, humbled and a victim, so largely, yet he left the world a king, and a conqueror, too; having destroyed "him that had the power of death;" leaving him behind, indeed, a monarch still, but monarch of a crumbling empire, and able to gather no more but the barren honors and name of victory.

Bearding the Lion in his Den.

It was a capital stroke of policy, both financially and morally, to lay an excise tax on whisky of a dollar a gallon. Whisky originated the rebellion, and whisky ought to pay the cost of it. Nearly all the seditious utterances of the South for the last thirty years have been inspired by it. Its foul breath tainted the legislation of the country, and loosened the traitorous tongues of conspirators all over the land. Ignorance and whisky have been the twin causes of the rebellion. When the war is over, let the tax be continued to furnish public schools for the South. Let whisky go down, and the schools be built up. Let a new population be instructed in the elementary principles of liberty. Then drunken demagogues cannot lead them by any traitorous device. What else could be expected from the poor whites of the South? without estates, without ability to read the organic law of the Union? Their men of mongrel speech, often more Congo than English, brutalized by vile associations, and cowed by dominant men, were the pliant material of the rebellion. Their leaders committed them to treason because whisky maddened them, and ignorance made them powerless for anything but evil.

We have not forgotten either, what sad failures have been made by men of high official position at the North. We need not be told of a Senator from this coast, who, in violation of his solemn pledges, has well nigh sunk his manhood and his patriotism, by constant inebriation.

Nor do we venture much in behalf of "fighting whisky." It has made men accounted brave, arrant cowards. It has obscured some of the brightest intellects in the army. Officers more than once or twice have been maudlin drunk on the eve of battle. Some have lain in their tents helpless while the battle was raging. Some have disgracefully fled. We seldom read of a petty Court martial but we find that whisky was at the bottom of the trouble. We want the style of patriots who load their guns with good earnest ammunition, instead of charging themselves with dishonest whisky.

We are glad, therefore, that whisky is to be put under bonds, if not to keep the peace, at least to bear some of the burdens which it creates.

—A new Methodist Church is be built for the Mission at Buenos Ayres.

RELIGIOUS INTELLIGENCE.

Pacific Coast.

THE meetings held during the Week of Prayer in the First Congregational Church, of this city, were of so much interest as to warrant their continuance during the present week. We are informed also that similar meetings in the First Baptist and Howard Street Methodist churches were unusually well attended.

OPENING OF THE HOWARD STREET PRESBYTERIAN CHURCH.—The Howard Street Presbyterian Church, corner of Natoma and Jayne streets, having been repaired, will be open on next Sabbath, should their pastor elect, Rev. Abbott E. Kittredge, arrive by Saturday. He will be here on the next steamer, which will be due by that time. Should the steamer not arrive in time, the opening will be postponed one week.

Notice will be given in the *Evening Bulletin*, on Saturday, and in the Sunday morning papers.

CORRECTION.—We were in error in our last week's issue, in stating that Mr. Bartlett had accepted the call at the North End Congregational Society. It should have been that he has the call under advisement.

—The Presbyterian church in Sonora have unanimously called Rev. W. W. Martin, their present acting Pastor, to become their permanent Pastor, and increased his salary. During the five months of Mr. Martin's residence at Sonora the congregation has grown rapidly, and that which is especially gratifying, it has been augmented largely from those who have not been in the habit of attending any church service. The Superintendent informs us that the Sabbath school has trebled its numbers since Mr. Martin has been with them.

BAPTIST ITEMS.—Rev. O. B. Stone, of San Jose, expects to return East. He has been here over ten years. He may not return....Rev. Addison Jones, for a time Professor in the Chicago University, is expected here as a Home Missionary at an early day....Thirty-one persons were baptized in the First Church of this city in 1863. ....The Second Church has reduced its debt ....The ladies of the First Baptist church in this city presented their pastor's wife, as a New Year's gift, a fine new buggy. A brother in the church supplemented the gift of the ladies by presenting to the pastor $100, with which to purchase a harness, robe, and saddle.

The *Evangel*, from which we glean the above items (and which, bating the too great and unscriptural preponderance of its articles and allusions to Baptism, is an excellent paper,) is now published for the Publication Board of the San Francisco Baptist Association. Rev. D. B. Cheney and H. A. Sawtelle are Editors, and Rev. J. A. Davidson Corresponding Editor and Traveling Agent.

—*The Pacific Cumberland Presbyter*, published at Alamo, after announcing itself, as the old year went out, suspended, has been enabled to commence its fourth volume in a new shape.

EDITORS PACIFIC:—This city is rather dull and muddy at present, partly owing to the rain, which has poured down in great profusion. It snowed a day or two, till a hot blast from the southward unrobed nature of its fair garment, just when we were thinking of a merry sleigh-ride.

Farmers are sending into the market, abundant supplies for our approaching festive season, and provisions are much cheaper than they were last year. The theatre continues to be the chief attraction for the crowd who always prefer amusement and histrionic effect to solid information. A very popular lecturer, the Rev. L. Taylor, from Canada, delivered a short course of lectures on Palestine to a select audience. His popularity is universally acknowledged. His performances were exceedingiy interesting, and yet I regret to say, the attendance was any but what might have been expected on such an occasion. He may probably be induced to give an account of his travels through Egypt and the Holy Land, in California, and if so, some of your readers may promise themselves a pleasant and profitable evening. He has come here as agent of the British and Foreign Bible Society, and has succeeded in establishing several auxiliary branches in the Colonies; and I believe he is satisfied with the result of his mission. Our sacred books are now sold at a price within the reach of the poorest. It will be a long time, however, till we are able to publish such promising details as appeared in a late issue of the PACIFIC, showing the progress of your Society. The First Presbyterian Church has lately been opened under favorable circumstances. It is the finest Church in the city, and a very fair specimen of gothic architecture. The Presbyterians are about to dedicate another church in New Westminster, British Columbia, and it is said they purpose to erect a second place of worship in this city in connexion with the church of Scotland, a minister of which has lately arrived.

The Methodist Church is about to be enlarged to accommodate one of the most promising congregations in the city. The immigrants from Canada are chiefly either Wesleyans or Presbyterians, and as a large influx of miners is expected from Canada in the spring, additional church accommodation is doubtless desirable.

The Congregational Church gathers strength under a popular pastor, who wil probably soon leave for a few months on an important mission to England, and partly with a view of promoting an excellent scheme of church extension.

The Roman Catholic Bishop has spent the summer in Cariboo, and after opening the season with an imposing high mass, he did little more than mourn over the misconduct of a drunken missionary, of whom miners tell a merry tale.

The Episcopalians and Methodists have each erected a place of worship in the gold fields, and a depot of the Bible Society has there been formed in sight of the Rocky Mountains, and not far, we may suppose from the North Pole.

Our Protestant Bishop, who is at present in Britain, continues to excite considerable interest in behalf of these Colonies. He has extensive property in and about town, and should the place grow, his speculations must prove highly favorable in the future.

The colored question, it is believed, is about to be brought into the Supreme Court. In the theater there is a "crib" for people of color. A party of them procured tickets for the dress circle a few evenings ago, and being refused admittance, have entered an action against the manager; with what success, time will tell.

New Governors for this Colony, and British Columbia, are expected by every steamer.

Business is not so brisk, but high hopes are entertained of big strikes in the ensuing year. The Banks, I am informed on good authority, transmitted three millions of dust during the past season, and it is believed that as much more must have been brought down by private hands. There are nearly one hundred deep shafts on Williams' Creek not yet bottomed. Should gold be found in a fair proportion of these, the prospects of our enterprising miners must grow bright, and sympathising with them, as one must, we wish them great success. There are many excellent characters attracted to gold fields, and it is encouraging to see how they fill our churches on Sabbath evenings, and how active many of them are in trying to further the interests of religion. It is remarkable how the youth of unblemished morals is able to withstand strong temptation, while the poor fellow who has once fallen in fatherland, here becomes a wreck, and that rapidly, amid the whirl of passions which rage without the wholesome restraint of sound public opinion—a better safeguard, after all, than prisons and police, for the protection and preservation of society.

VICTORIA, V. I., Dec. 24, 1863.

Eastern and Foreign

Congregational.

A NEW church of seven members has been organized at Arena, Wisconsin.

—Rev. Chas. Redfield has been installed pastor of the church in Schenectady, N. Y., vacant about two years.

—Rev. A. E. Kittridge was dismissed from the Winthrop Church, Charlestown, Mass., Dec. 2d. A social gathering, at which 700 children were present, was held to give him a farewell, and he carries with him to California the warm affection of his people.

—In the account of the churches in Philadelphia, which we published last week, it was noticeable that among the several hundred churches there was not one Congregational church. We are glad to note that on the first Sabbath of December a beautiful chapel of the First Church was dedicated. The chapel, and a large lot designed for a church building, are the munificent gift of James Smith, Esq., a Philadelphian from Massachusetts.

The old house, which still stands on a part of the lot, was, at one time, the headquarters of Washington, and it is proposed to preserve the bricks of which it is built, in some part of the new edifice, say, for the walls of the pastor's study. The spot, historical before, is now devoted to a future of great interest. It is barely a year since the church was organized, and the chapel is now filled on the Sabbath, and is already too small for the interesting Sabbath school which has been gathered. Rev. Mr. Gear, the pastor, has been eminently successful in his work.

Rev. Mr. Stoddard has lately come from Windsor, Conn., to take charge of the Second Congregational church, which is not yet fully organized, however. An old church property has been offered in a populous part of the city, free from encumbrance for Congregational worship. This he decided to do, and the building will be immediately repaired, after which the church will be formed.

Some steps have already been taken toward the organization of a more central church, which shall fairly represent the New England polity in this city, and shall draw to it the young men of New England, who are constantly seeking homes in this attractive city. A first rate man will soon be wanted as a preacher. It is said that there are ten thousand New Englanders in Philadelphia.

—The intelligent Washington correspondent of the *Congregational* writes:

I believe that the right sort of a Congregational clergyman could *now* build up a Congregational church here, but while there is at least one good anti-slavery church of the Presbyterian denomination, it is doubtful whether it is desirable to undertake the difficult enterprise of establishing a Congregational church in a city that is already full of churches. The trouble is not for want of churches—it is to get people to attend them.

This "one good anti-slavery church of the Presbyterian denomination" is Dr. Sunderland's, the paragraph concerning which in our last issue got into the Congregational division of our Religious Intelligence.

—The Pearl Street Church of Hartford, Conn. (late Rev. Mr. Beadle's,) have unanimously invited Rev. Dr. Eddy, of Northampton, to become their pastor.

Presbyterian.

The *American Presbyterian*, one of our valued exchanges, is enlarged and published in the form of a double sheet.

—Some extremely interesting statements are made in the *Presbyterian* concerning the missionary work among the Germans in Wisconsin and northern Iowa, and in part of northern Illinois, southern Iowa, and part of Minnesota. In those limits twenty-two churches have been gathered among them with a membership of over 1,000. The father of these churches is Rev. A. Van Vliet, a native of Holland. The first churches organized were at Platteville, Wis., and Dubuque, Iowa, and were then Congregational. In 1854 they became Presbyterian. Mr. Van Vliet saw at once that the great want for this work was a sound and evangelical ministry; and as he was settled in Dubuque, he began to look around for pious and capable young men among the Germans whom he might instruct in the ministry. Of course, material was scarce in so limited a membership; but he succeeded, from year to year, in finding a few who had love for Christ sufficient to lead them to engage in study for this end, and who gave fair promise of usefulness. He received them into his own house, boarding them at cost, for one dollar to one dollar and fifty cents per week for all expenses. As the result of all this, there are now of these students, eight ordained ministers and one licentiate in the field.

Mr. V. has now enlarged his plan, and a Theological Seminary may grow out of this.

—The German street Presbyterian Church (New-school), Philadelphia, was dedicated on Sunday, with appropriate ceremonies. Addresses were delivered by Revs. Dr. Brainard, Daniel March, and Robert Adair. In order to relieve the church edifice from debt, about $15,000 have been subscribed, through the exertions of a few liberal and energetic laymen. Among them are Mr. Samuel Work, who gave $3,500; Captain W. Whilldin, $3,500; J. C. Farr, $3,500; A. Whillden, $1,000; John A. Brown, $1,000; George Young, $500; G. F. Work, $500.

DR. CANDLISH ON INSPIRATION.—Since Colenso's *ecclaircissment*, nothing has so startled the religious community of England as the recent speech of Principal Candlish at the opening of the session of the Free Church College in Edinburg.

The subject on which he enlarged was "Inspiration," and not a little confusion appears to exist in many quarters as to what Dr. Candlish's position now is in the battle on this great issue. Some say that he has virtually given up the whole doctrine of plenary inspiration, and that "moderate" sheet, the *Scotsman*, triumphantly points to him as a convert to the new broad principles.

Miscellaneous.

The *Chistian Advocate and Journal* says that the Methodist Churches in New York City seem to be decreasing. Duane street church has been sold, and though services are continued, and $25,000 remains in hand, the Society are rather discouraged about building. Ninth street has been sold to another denomination, but an injunction has been issued to prevent the sale. The Beekman street, since Dr. Floy's death, has become disheartened.

—Rev. John Dempster, D.D., died on the 28th Nov. at Chicago. He was the father of Theological schools in the Methodist church, having founded both the one at Concord, N. H., and Evanston. He had hoped to found another on this coast, we believe.

—There are 138,543 registered Christians in India, 1,190 settled Congregations and 31,249 communicants. We must remember that the population of Hindostan has been estimated at 150,000,000.

—The religious preferences of the Vermont Legislature are: Congregationalists, sixty-three; Methodists, thirty-nine; Universalists, thirty; Baptists, twenty-two; Episcopalian, nine; Presbyterian, four: Quakers, 2; Second Adventists, two; Unitarian, one; Mormon, one. Forty-two have no preference, twelve are "Liberal," three "Independent," two "Free-Thinkers," and one is a "Disciple of Christ." It thus appears that 140 of 233 members, have a definite and an evangelical Christian position.

—The Bromfield St. Methodist Church, Boston, has been destroyed by fire.

—The Rev. John Kennady, D.D., a distinguished clergyman of the Methodist Church, while preaching in the Washington Street Church, Brooklyn, on 10th November, was stricken with paralysis and was removed to his residence in Pacific street, where he died on Saturday. He was born in Wall street, N. Y., of Irish Roman Catholic parentage, in the year 1800. While a boy, he was induced to attend a Methodist Sabbath school and afterwards the John Street Church, where he was brought to the knowledge of the truth as it is in Jesus.

Office Discourses.—No. 5.

Text.—Proverbs 20:10. "Divers weights, and divers measures, both of them are alike abomination to the Lord."

Introduction.—As means to an end our property is a good thing. It is as valuable to us as the end of which it may be the necessary means. Our property will often be worth more to us than it will bring in the market. When we have come by it through honorable exchange, hard work, and lawful methods, we appreciate it more highly than when we receive it as a legacy, through a blunder, or by some underhand process. And all things gotten by indirection, connivance and fraud, are tainted in consequence, and are odious in the sight of God.

Argument.—1. To buy by one set of weights and measures, and to sell by another, is abomination to the Lord, because it is even an abomination to man. Bad as we may be, otherwise, we do not like to see cheating going on around us, unless we are ourselves cheats, or interested in the avails of trickery. Till sinister views warp us, we love to see fair play. When all men's business is on the square, we are satisfied. It does us good to feel honest, and think our neighbors are so. And while we are uncorrupt, the baseness and deceit of others, in business, are our abomination.

2. All trickery and cheating are odious to God, because they are hurtful to the victims of them. The frauds practised on men, whether great or small, injure beyond the loss of property values. Cheated men are hurt beyond their material losses, in the wound made on their feelings, in their lowered estimation of mankind, in their loss of confidence, and in their fear of further mischief. And a good God must be indignant at those who rob their victims and torture them afterwards.

3. Dishonesty in dealing is abominable to God, because it hurts worst those who practice it. Its reaction is terrible. It spoils men. It compels them to regard themselves base, mean, and wicked. And then they attempt to ease their own fall by assuming that all others are as base as themselves; and that they have simply done what others would, in their circumstances. In this way, defrauders learn to say there are no honest men on the earth; and when any have come to that conclusion, nothing is safe near them, and they are candidates for perdition.

Remarks.—1. Games of chance, as ordinarily conducted, are frauds upon one party or the other, and all gamblers are an abomination to the Lord.

2 Traders, who treat their customers as *sharps* or *flats*, and practice ruses and tricks accordingly; and such as sell from false samples and feigned labels, will be likely to render themselves an abomination to the Lord.

3. Men who palm themselves off for what they are not, and get place and honor by pretenses, whether in politics, law, or religion, must be odious to Heaven.

4. All persons who are not willing to be known for just what they are, play a part, and act a fraud, and are not pleasing in the sight of God.

Lectures.

A course of three lectures is announced in aid of the "Second Congregational Church" of this city. The lecturers are T. Starr King, J. Ross Brown, and J. A. Benton.

This church is compelled to seek assistance through all legitimate channels. It is still small in numbers and limited in resources. It has done well, and will do better. It has a great work on its hands. Its church edifice approaches completion, and the payments on it must be met; while the current expenses of the church are also to be paid, and the amount of them necessarily increased.

By this course of lectures the church hopes to realize a handsome sum. Their appeal is to the generous feeling and Christian sympathy of our population. Their enterprise will show for itself. It will furnish a place of worship, neat, commodious, and cheap, to six hundred people; and six hundred dollars from these lectures, will help in making their seats ready and pleasant.

[For the Pacific.]

The Church is God's.

The Church of our Lord Jesus Christ is the sole and separate property of God. Its very brick and mortar are dedicated, by a solemn act of prayer, and public service, to set forth this fact before God, angels, and men, that everything connected with it, is for God; to be used only to carry out the great principles of the Gospel of His Son. Woe to that sacriligious heart that covets this mite, paid on one infinite debt! Let him fear a worse fate than that of Ananias and Sapphira, that would seek to turn any part of this institution of God into a machine to serve his own personal ambition, pride or covetousness.

Whatever it may be in reality, we *pretend* to owe all that we do, and give, for the church, to the Lord. A church carried on for such ends, to honor God by saving men from their sins, is the noblest institution that ever blest earth. To hold the lowest place of doorkeeper in such an institution, is more honorable than the uppermost seat at kings' tables. But give this heaven-born institution into the hands of godless men, and let them pervert it into a place of Sunday amusements, a mutual admiration society, a machine to bolster up some fancied distinction of aristocracy, or to any other purpose than the one for which Christ died, and it becomes the most contemptible and abominable of all human inventions. Satan could have been made no less a seraph than Lucifer, the son of the morning. There is not a charitable or humane society on earth that is not more noble than such a church. There is not another place of amusement that is not more respectable. And the highest seat in it, or on its loftiest pinnacle, is low enough to be spurned by the honest mountebank of the poorest playhouse.

Just such churches as these have been binding chains on the bodies and souls of men for ages; holding the keys of the kingdom of heaven, and neither going in themselves, nor yet suffering those that would, to enter. Such institutions have done more robbery and murder than all earth's brigands. Nay, it was just such an institution, with its temple overlaid with gold, its priests and elders, the men of national reputation, for political influence, and solidity of finance; the monopolizers of religious pretensions, that yelled in their madness, "Not this man, but Barabbas," "crucify him, crucify him." "His blood be on us and on our children." INDEX.

Errors as to Forgiveness.

From a false idea of punishment, as if always designed for the good of the punished, counfounding it with chastisement as shown in our last, arises principally a fearful error respecting forgiveness in the Gospel. The Universalists generally say, in direct words, sin is never forgiven, but every man is punished just as his sins deserve. Yet, surely, in our Lord's prayer, the Blessed Jesus himself tells us to ask God to "forgive us our sins," in Math., but debts towards God are the same as sins. Thus in the very teachings of Jesus we are directed to ask God forgiveness, and still we are told by men that there is no forgiveness. Surely this assertion must be in conflict with the Gospel. If there is no forgiveness of sin, we are told by the blessed Jesus himself to ask of God that which he never gives, and which it would be wished for him to give; thus to wish him in the very act of prayer. But, perhaps, the Universalist says he believes in such forgiveness as Jesus means in the prayer, but not in what men generally mean by it. Then we ask such a one to state his meaning exactly, and define the word. Now, this is the only meaning of forgive in the human language: it is to set aside the punishment threatened or due for sin, and treat the transgressor as if he were innocent. If the punishment is inflicted, there is no forgiveness. Moreover, Christ tells us, in the

Lord's prayer to ask of God to forgive us as we forgive our fellows. Both forgivenesses are alike; God's and ours. If God's forgiving us is his punishing us just as our sins deserve, then our forgiving our fellows must be our punishing them just as they deserve. If our fellows injure us, or trespass against us, is it forgiving them to go and punish them just as they deserve, then afterwards treating them well? Nonsense; it seems almost foolish to ask the question. But from the prayer of our Lord we know that we ask of God the same thing we do to our fellows in forgiving them. The last, we know, is to set aside the punishment. This is the one, sole plain meaning of forgiveness, to set aside the punishment due for sin, and this can justly be done through Jesus. This is promised to all who repent, on account of the death of Jesus; just as when human law says the counterfeiter shall be put in States prison; yet, if the governor sees good and safe reasons for his action, he may forgive or set aside this punishment, and let the criminal go free. Exactly so when a sinner truly repents of sin; not because he fears the punishment, but because sin is exceedingly sinful or bad, it is, through the death of Jesus Christ, both good and safe in the government of God, for God, the Governor, to forgive him, set aside his punishment, and let him go free—enjoying all the "liberty of the sons of God." This forgiveness is simple, plain, blessed and glorious. Sinners, reader, will you have it. S. V.

PROGRESS OF THE WAR.

It is a very common error to suppose that little or no progress is made in the reduction of the rebellion except during the prevalence of great battles, and glorious Union victories. There could be no greater mistake; just as great a mistake as to suppose that Charleston is no nearer being conquered than it was the first week of the attack, simply because the rebels still obstinately refuse to surrender, claiming that shells and Greek-fire produce only a temporary inconvenience. The crumbling walls of Fort Sumter form an admirable picture of the condition of the rebellion at the present moment. If we think of Sumter as it is, and then as it was—proud, jubilant, defiant—the parallel is complete; we can see the past and present of the rebellion, and form a comprehensive opinion as to the prospects of its final success or failure.

The condition of Charleston at the present moment must be indeed deplorable. It is thus described by the *Tribune's* Morris Island correspondent:

The rebels have in Charleston harbor two ironclad steamers, close imitations of the *New Ironsides* and *Dunderberg*.

Charleston takes fire and burns apace from the effect of the bombardment. The fires always spread and burn for hours. At one time, last Sunday, they burned eight hours in one mass.

The obstructions hauled away from the beach of Morris Island are sixteen bars of iron rails, the obstructions having been removed by natural causes. Nothing now prevents the taking of Charleston when the Admiral wills it.

We are almost inclined to the belief that even Richmond is not quite so safe a place as we are urged to believe. It is now rumored that the rebel authorities are quietly moving their military factories, etc., located at Richmond, to some point in South Carolina. This, says the *Star*, is the result of Longstreet's failure and our expedition against Knoxville, as our continued occupation of East Tennessee is entirely incompatible with the security of the rebel occupation of Richmond as a chief military depot.

There are other and not less encouraging signs of the times.

The Republican State Convention of New Hampshire met at Concord on the 6th. Gov. Gilmore was nominated by acclamation. Resolutions sustaining the Administration and according a hearty adhesion to the vigorous prosecution of the war, were adopted, as was also one declaring Abraham Lincoln the people's choice for re-election to the Presidency in 1864. The latter was unanimously adopted.

The Message of Governor Bradford says, that the finances of the State of Maryland are in a prosperous condition. In reference to the question of emancipation, he believes to-day, as he has believed for years, that if we had long ago provided for the gradual emancipation of slaves of the State, we should now be, as regards all national elements of public prosperity, in advance of our present position.

It is rumored that the Alabama is making her way towards the Pacific Coast, and some appear to think that a single 30-gun frigate could take the harbor of San Francisco. We do not believe that we are so defenceless as all that. Still, is it not a crying shame that our Monitor should lie rusting at the bottom of the bay, at this critical time?

The various fashion books, received by every steamer, are filled, we perceive, with patterns of the most elegant garments, upon each and all of which we find the trimming specified as Machine Embroidery and Braiding; for cloaks, mantles, dresses, scarfs, bonnets, etc., no other style of trimming is so popular in Europe or America. Of all *Sewing Machines* before the public, but one possesses the capacity for executing both these branches of ornamental sewing—the "Grover & Baker"—which can be applied not only to the general sewing necessary in a family, but to embroidery and braiding in every style demanded by the present fashion.

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sep24 3m

MARRIED.

In this city, January 5th, by the Rev. E. S. Lacy at the residence of John Wightman, Alonzo T. Ruthrauff to Nellie Fitz Gerald, both of this city.

In this city, January 5th, by the Rev E. S. Lacy, C.A. Bodwell of Lakeville, to Charlotte F. Chadbourne, of this city.

In this city, January 5th, by Rev. T. Starr King, at the New Unitarian Church, Geary street, Robert G. Dean, of Lake Tahoe, to Jerusha H. Marin, of San Francisco.

In this city, January 9th, by Rev. T. Starr King, at the New Unitarian Church, Wm. B. Carr, of Sacramento to Lizzie Macy of this city.

In this city, January 1st, by the Rev. F. M. McAllister, Geo. A. Dunham to Sarah Grayson, both of San Francisco.

In Sacramento, January 4th, Chas. Jarvis to Martha Est n.

In Lincoln, January 1st, Daniel W. Lewis to Alice Brainbridge.

In Stockton, Dec. 31st., Melville Cottle to Anna Maria Vischer.

In Visalia, Dec. 24th, Thos. H. Biencoe to A. Stevenson.

In Janesville, Shasta county, Dec. 28th, Henry M. Whitmore to Naomi Frank.

In Shasta, December 26th, John V. Scott to Catharine Lynch.

In Yreka, December 27th, Geo. Childs to Mrs. Olive W. Cummins.

In Hawkinsville, Siskiyou county, Dec. 27th, Freeman Chandler to Mrs. Elizabeth Coombs.

In Sacramento county, Jan. 6th, Chas E. Adams to Rachel D. Hite.

In Weaverville, Dec 31st., Geo. H. Lord to Julia A. Lockhart.

In Weaverville, Dec. 31st, M. F. Griffin to Sarah E. Wood.

At Eureka City, Dec. 24th, William Lane to Mary Ann Rich.

DIED.

In this city, January 7th, Mary R. Moore, wife of Edward Jones, aged 29 years.

In this city, Jan. 5th, at the City and County Hospital, James M. Hayes, a native of Alabama, aged 41 years.

In this city, January 11th, Capt. John L. Williams, aged 39 years, a native of Massachusetts.

In this city, January 9th, Charles H. Coggeshall, aged 42 years, late of Michigan.

In this city, January 8th, Julius H. Siedhof, son of Dr. Carl Siedhoff, of Weehawken, N. Y., aged 33 years.

At Los Angeles, December 9th, William Hatfield, son of Mrs. Ann Hatfield, of Plattville, Wisconsin, in the 30th year of his age.

At Graves' Ranch, near Marysville, Jan. 4th, A. J. Haun, aged 35 years.

At Minnesota, Sierra county, Dec. 22d, R. Jorgenson, a native of Denmark, aged 30 years.

In Washoe City, December 27th, D. C. Jellison, aged about 55.

In Marysville, January 3d, James Chandler aged 27 years.

At Camp Babbitt, Dec. 29th, John R. Dowling, of Co. B., Second Cavalry, C. V., aged 37 years.

At Cold Springs, N. T., Oct. 28th, W. L. Kennedy, aged 34 years.

In Horsetown, Shasta county, Dec. 18th, Jas. L. Hart, aged 38 years.

At the Four Mile House, near Shasta, December 26th, A. Foulke.

In Longville, Plumas county, Dec. 7th, William Greer, aged 42 years.

At Blood's Mills, Plumas county, Dec. 20th, Charles Carson, aged 31 years.

In China, Peter Place, son of Charles and Mary Plum, of this city, aged 25 years.

Died in Sacramento, December 24th. William B. Redding, the oldest son of B. B. Redding, in the 16th year of his age; and January 8th, David K. Drew, only son of L. N. Drew, in the 17th year of his age.

A bare announcement of the death of these interesting youths seems hardly enough. They both belonged to families of old and well-known citizens, lived in the same part of the town, went to school in the same building, attended the same church and Sabbath school, and belonged to the same class. Both were uncommonly amiable and promising, and free from the faults which mar so many young men in our cities. Both were children of many prayers, were themselves religiously thoughtful, responsive to Christian nurture and appeals, and have left pleasing evidences of an interest in religion. Both had been ill for some weeks, and while not supposed to be seriously worse, were suddenly taken with violent symptoms, arresting at once the power of speech, and in a few moments the current of life itself; in each case before the father, who was in town, could be sent for. Just two weeks after the first was borne to his grave, the same scene was repeated with the second. In both instances, a large concourse of citizens, especially the young, showed their sympathy and sense of the greatness of the loss, by attending the funeral solemnities. These singular coincidences give emphasis to the separate lessons of each death, and it is hoped they will arouse in the young, in this city, a solemn concern for their spiritual welfare; and that our young friends will accomplish that good by their deaths which they could not effect while alive. ***

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THE NEXT SESSION OF THIS School will be open for the reception of Boarding and Day Scholars, on MONDAY, January 4th, 1864.

TERMS FOR DAY SCHOLARS,

Primary Department,..............$3 to $4 per month
Preparatory, " .... 5 "
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Eighteen to Twenty Acres per Day,
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All business connected with this office will be transacted with liberality and promptness, and all necessary information to applicants for Insurance will be cheerfully communicated on application to the officers of this Company. We respectfully solicit a share of your patronage and influence.

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Great Public Park.

Everybody Admits its Importance and would be glad to have one Established.

The City shall have a Park Containing an Area of at least

THREE HUNDRED ACRES!!

BEFORE THE FIRST DAY OF JANUARY NEXT,

Unless the people are blind to their own interests and the magnificent future of the City.

THE UNDERSIGNED HAS LAID OFF A tract of land called

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Some two hundred and fifty-odd Lots, 100x120 feet, have already been sold to the wealthiest class of our citizens, and a tract of twenty-five acres has been conveyed to the Trustees of

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For the purposes and uses of a University.

THE SPEEDY CONSTRUCTION OF THE COLLEGE BUILDING IS NO LONGER PROBLEMATICAL.

This alone will greatly enhance the value of the property. The high standing of those who have purchased, furnishes a sure guarantee that the neighborhood will be all that is desirable, and that the improvements that they will make upon the property will be of such a character as to also add greatly to the value of the surrounding property. The location is desirable and beautiful, and is in the exact line of the city's progress.

The undersigned now proposes to lay off a tract of

300 Acres of Land
—FOR A—
Public Park!

Also to lay off a strip of land around the entire Park

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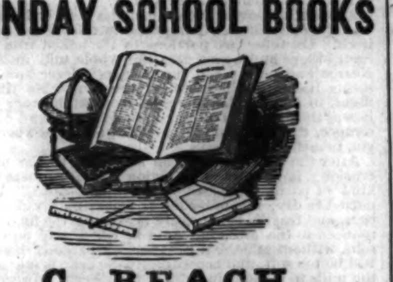

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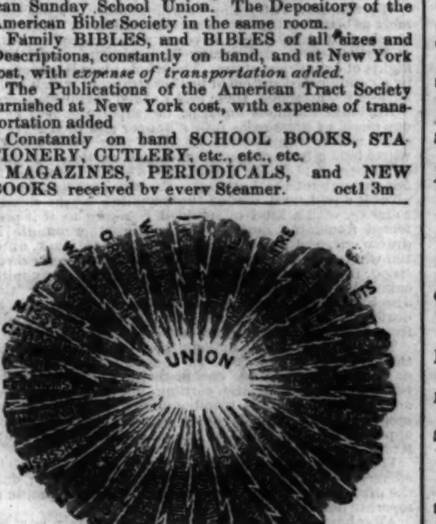

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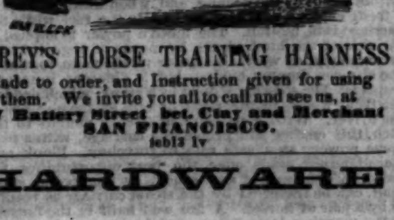

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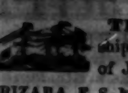

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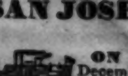

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The public are informed that Letters Patent have been granted the undersigned upon steam chest false bottoms, for the inside of Amalgamating Pans or Tubs and are cautioned against making, buying, using or selling the sam without his consent.
jan29 W. A. PALMER

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SAN FRANCISCO REFERENCES.—Rev. D. B. Cheney, Rev. C. Wadsworth, D. D. my14-10mos

THE FARM.

COBBLER KEEZAR'S VISION.

Cobbler Keezar's vision over his mystic lapstone is admirable; as an evidence of which, please take this beautiful rural picture:

'Like a cloud of mist the blackness
  Rolled from the magic stone,
And a marvellous picture mingled
  The unknown and the known.

'Still ran the stream to the river,
  And river and ocean joined;
And there were the bluffs and the blue sea-line
  And cold north hills behind.

'But the mighty forest was broken
  By many a steepled town,
By many a white-walled farm-house,
  And many a garner brown.

'Turning a score of mill-wheels,
  The stream no more ran free;
White sails on the winding river,
  White sails on the far-off sea.

'Below in the noisy village
  The flags were floating gay,
And shone on a thousand faces
  The light of a holiday.

'Swiftly the rival ploughmen
  Turned the brown earth from their shares;
Here were the farmer's treasures,
  There were the craftsman's wares.

'Golden the good wife's butter,
  Ruby her currant-wine;
Grand were the strutting turkeys,
  Fat were the beeves and swine.

'Yellow and red were the apples,
  And the ripe pears russet-brown,
And the peaches had stolen blushes
  From the girls who shook them down.

'And with bloom of hill and wild-wood,
  That shame the toil of art,
Mingled the gorgeous blossoms
  Of the garden's tropic heart.

'What is it I see?' said Keezar;
  Am I here, or am I there?
Is it a fete at Bingen?
  Do I look on Frankfort fair?

'But where are the clowns and puppets,
  And imps with horns and tail?
And where are the Rhenish flagons?
  And where is the foaming ale?'

IMPROVEMENT OF VEGETABLES.

There is no vegetable now cultivated, which is not susceptible of almost indefinite improvement. Yet we see very little difference between the crops produced now, and the crops raised by our forefathers. Indian corn, beans, pumpkins, squashes are the same, identically, as we were accustomed to see in our fathers' fields and gardens forty years ago, except that, in some instances, there is an obvious deterioration as regards both size and quality. This is the plain result of carelessness—a sin to which most cultivators will, we fear, be compelled to plead guilty, and of which they are annually, although some seem not to be aware of it, experiencing the fatal effects. The power of art over nature has already been most forcibly exemplified in the vegetable kingdom, and with reference to some of the very productions which, in this enlightened age, we are permitted to "run out." By carefully studying the habits and modes of nutrition and growth covered by the various products of the soil, and by selecting annually the best, most perfectly developed, and most productive products of the field and garden, we may in a very brief period so modify and change them, as almost to remove them from their respective classes. The fine specimens of Indian corn which we see at our agricultural exhibitions have all been improved in this way.

The earliest potato we know of is the Ash-leaved Kidney. It is small, white, and of a very perfect kidney shape, uniform in size and form. In quality it is very good, the best of the very early potatoes. In ordinary seasons this potato will be fit to eat the latter part of June, or the beginning of July, and will be entirely ripe by the middle of the latter month, if the soil is not too rich or too moist, when it will keep green a little later. Next to this in earliness is the Early June, a small, white, round potato, skin a little russety, but smooth. There are several varieties called by the same name, but when growing, the true Early June can be distinguished by its glossy leaves, that look as though they had been varnished. In quality this is hardly as good as the Ash-leaved Kidney, but is a little more productive, and is a fair potato for an early variety. Neither of these yield enough to pay for growing by farmers, except for family use, or where they can be sold at a high price—say a dollar a bushel—in some neighboring city.

Next to the above, and very good for a succession, is the Mountain June, a large white potato, yielding well, but not of the best quality, though far from being a bad potato for the season, especially on dry land. The Buckeye ripens about the same time as Mountain June, and is a large potato, giving an excellent crop. When grown on dry and rather poor ground, it is very good, but on soil that is rich, or moist, it grows too large, becomes hollow, and somewhat watery.—*Rural New Yorker.*

How the Japanese Restore Flowers.

A Nagasaki correspondent of the New York *Herald* writes:

After a boquet is drooping beyond all remedies of fresh water, the Japanese can bring it back to all its first glory by a very simple, and seemingly most destructive operation. I had received some days ago a delightful bunch of flowers from a Japanese acquaintance. They continued to live in all their beauty for nearly two weeks, when at last they faded. Just as I was about to have them thrown away, the same gentleman (Japanese gentleman) came to see me. I showed him the faded flowers and told him that though lasting a long time, they had now become useless. "Oh, no," said he; "only put the ends of the stems into the fire and they will be as good as before." I was incredulous; so he took them himself and held the stems' ends into the fire until they were completely charred. This was in the morning; in the evening they were again looking fresh and vigorous, and have continued so for another week. What may be the true agent in the reviving process, I am unable to determine fully; whether it be the heat driving once more the last juices into every leaflet and vein, or whether it be the bountiful supply of carbon furnished by the charring.

Importance of Salt to Animals.

Professor Johnston gives the following very conclusive reasons why salt is essential to the health of animals: "The wild buffalo frequents the salt licks of North-Western America; the wild animals in the central parts of South Africa are a sure prey to the hunter that conceals himself behind a salt spring; and our domestic cattle run peacefully to the hand that offers them a taste of this delicious luxury. From time immemorial it has been known that without salt man would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders; but no ancient or chemical modern could explain how such sufferings arose. Now we know why the animal craves salt—why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upward of half the saline matter of the blood (57 per cent.) consists of common salt, and as this is partially discharged every day through the skin and kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile, also, contains soda as a special indispensable constituent, and so to do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, nor allow the cartilages to be built up again as fast as they naturally waste."

DRYING RHUBARB.—Rhubarb dries very well, and when well prepared, will keep good for an indefinite period. The stalks should be broken off while they are crisp and tender, and cut into pieces about an inch in length. These pieces should then be strung on a thin twine, and hung up to dry. Rhubarb shrinks very much in drying—more so than any plant I am acquainted with, and strongly resembling pieces of wood. When wanted for use, it should be soaked in water over night, and the next day simmered over a slow fire. None of its properties appear to be lost in drying, and it is equally as good in winter as any dried fruit. Very few varieties are suitable for drying, as most of them contain too much woody fibre. The best variety of rhubarb for any purpose is the Victoria, when grown in a suitable situation. The Mammoth is worthless, owing to its fibrous nature, as are also some other kinds.—*Prairie Farmer.*

BE KIND TO THE DUMB BEAST.—It is an evil thing needlessly to cause a human being pain, but it is a fearful thing to inflict it on a creature that cannot speak, for it must be that there is always a tongue to tell, a mysterious witness to bear testimony.

[From the Mercantile Gazette and Prices Current.]

How Powder is Made.

In these days, when "villainous saltpetre" is so active, it may be interesting to read a brief account of the process of its manufacture:

The usual composition of powder is seventy-parts saltpetre, fifteen of charcoal, and ten of sulphur. The saltpetre is quite impure when mined, and has to be prepared by a peculiar process. The charcoal is also specially prepared with great care, and is made wholly from soft woods. Dogwood is used for the best sporting powder, alder and willow being employed for government and blasting powder. The sulphur mostly comes from Sicily, where it is deposited by volcanic action.

After the various proportions of saltpetre, charcoal, and sulphur have been carefully weighed, they are taken to the mixing machine and placed in the hopper. This machine consists essentially of a large box, in which revolves a double set of copper-toothed combs. The ingredients being placed in the hopper, and the machine being set in rapid motion, fall from the hopper into a small box, and in their passage are met by the combs, which dash the particles about as if hurled by a whirlwind, and before they can pass into the receiver, have mixed them most effectually.

Having followed these substances thus far, we now accompany them to the incorporating mills, when they are pressed, and squeezed, and rolled into a homogeneous mass.

By legal enactment, only forty-two pounds weight of powder may be ground in the mill at one time.

There is something almost awful in those machines, and to remain within the house requires a little—just a little—resolution. You look into the bed, and you see a blank space; you look, and see another blank space exactly coincident with the former.

Should the moving iron touch the iron bed, a spark would be struck; all that prevents this is the powder itself. Let those two portions of the naked iron touch each other, and away goes the whole mill in the air. Nearer and nearer roll the runners; closer and closer seems the impending fate. There is now no time for flight, so you watch the result in silent horror; when, just as the explosion appears inevitable, around comes a scraper, flings a supply of powder under the wheel, and you breathe freely again.

After the powder has been subjected to the needful crushing, it is worked by action of the runners into a kind of paste, technically called "mill-cake." If permitted to dry, the mill-cake is black, moderately compact, and fragile, being easily broken by the fingers. If reduced to the granular state in which way powder is sold, without undergoing a furthur process, the grains will be too soft, and accordingly, the cake is taken from the mills to a room in which are several powerful hydraulic presses, by which it receives a pressure of four hundred pounds to the square inch, and removed in the form of slabs about an inch thick and as hard as block marble. It is now called "press-cake," and if broken by a blow from a wooden or copper mallet, it presents a fracture clear and sharp-edged as that of a stone.

Next is the corning or graining house. Before entering this house, we are forced to take certain precautions. An attendant makes his appearance by the door, carrying a number of great leather boots, in which no metal is used. He puts a pair of these gigantic "slippers" within the doors, and directs the visitor to step carefully over the high threshold into the slippers. They are so big that even the giant of whom we have lately heard so much, would find no difficulty in wearing them, and the gait employed by the wearer can only be compared to the walk of a fly that has just escaped from a milk jug. On leaving the house similar precautions are taken; the visitor standing with his back to the door, and stepping out of the slippers over the threshold and on the outer earth.

The floor is covered with tanned hides, fastened down with copper nails.

We will now enter the "corning-house," a place almost as black and grimy as the charcoal shed. Here are numbers of metal rollers covered with projecting teeth of various sizes, and arranged in sloping rows, like flights of cylindrical stairs. The whole place is traversed by a complicated system of leather straps, to which little buckets are attached, these being called Jacob's ladders.

All looks harmless enough; the superintendent puts our piece of press-cake into a hopper and then gives a quiet nod to the attendant. That man gives a small wheel half a turn, draws a handle out of the wall, just as an organist draws a stop, and a slight trembling is felt throughout the building. He then goes to a lever, gives it a pull, and one of the machines begins slowly to move, with a kind of subdued creaking as if it preferred remaining quiet. Presently another handle is drawn out, and another machine begins to work, until the whole are set in motion. They rapidly increase their speed, the rollers whirl around crushing the stony mill-cake like snow; the hoppers clatter and shake; the Jacob's ladders bang, quiver or groan; the noise is deafening, and it seems as if nothing could save the mill from being blown down into a thousand fragments.

The corning house is undisputably the most trying to the nerves of a stranger. In the mills the powder is damp, and there is only one mode by which it is likely to explode. But in the corning house it is dry, flies about in light dust, is trodden under foot, gets in the mouth leaving a fine flavor of saltpetre behind, and is apparently on the point of being ignited in twenty different places at once.

The two remaining processes are the glazing, which is effected by the friction of the grains on each other; and the drying, which is done by means of steam-pipes, in a separate building.

After having dried the powder, it is necessary now to ascertain whether its strength is of the requisite force. For this purpose, two ounces of the powder are carefully weighed, inserted into a mortar by means of a long-nosed funnel, and a sixty-eight pound solid shot then placed on the powder. The mortar is then fired, and unless the powder propels the ball to a certain distance, it is considered defective, and may not be stored in the magazine.

It is astonishing how loud a report is made by the two ounces of powder, and how far the huge shot is projected by so insignificant a charge. The mortar being fixed, the line taken by the shot is well known, so that any one who does not venture on that line is perfectly safe. Still it was rather startling to see a man walk off with a wheelbarrow, during the process of loading, permit the shot to pass over his head, and then coolly pick it up, put it into his wheelbarrow, trundle it back again to the mortar, and wipe it clean in readiness for the next fire.

After the powder has passed all the tests, it is conveyed by water to the magazine, a place which seems impossible to be exploded, even if a burning house were to fall on it.

A deep square pit is sunk in the ground, and the sides faced or rivited with solid brick-work, much like the trench of a large fort. In the centre of this excavation the magazine is built, and the whole edifice stands about three feet deep in water. There is no mode of access but by water, the canal leading to its door passing through the tunnel, which communicates with the rest of the works, and also leads to a wharf where vessels can be loaded and dispatched at once to sea. The roof of the magazine is one large cistern always full of water.

What Next?

The latest achievement of American invention is a practicable steam carriage, or buggy, for common roads. It is a Boston product, and has been run at agricultural fairs, on race courses, and even the country roads of Massachusetts, for some months past. The machine is now in this city, and will be exhibited during this week, on Broadway, in the Central Park, and wherever else there is a chance to test its operation and speed. The owner also intends to match it against the trotting horse General Butler, at the Fashion Race Course, and expects to beat that famous goer easily. The general appearance of the vehicle is that of an ordinary wagon, with a double seat in front. Just behind the seat are the boiler and engine, occupying about the same space as the reservoir of a soda fountain. The furnace hangs within a foot of the ground, and, when the door is open, a fresh current of air is admitted to the fuel while the carriage is in motion. The motive power is applied to the axle of the hind wheels, by means of cog-work, the arrangement of which is similar in the main to that of the city-car dummy engine, but is different in several respects. The steering is done by a crank, which deflects the front wheels to the right or left, at the pleasure of the driver. With a pressure of twenty pounds to the inch, this engine will propel the carriage, with a two-horse power, at a safe rate of traveling. Plank and macadamized roads offer the best opportunities for speed, of course; but any sandy, or muddy, or steep road, can be traversed by the steam carriage as readily as by a pair of horses. A fire well built in the furnace in the morning, lasts seven or eight hours, when a few shovelfuls of coal suffice to replenish it. A sufficient quantity of water could be carried to supply steam for a whole day; but the owner prefers to obtain water whenever it is wanted. The engine needs watering about as often as a horse, and takes in about the same quantity, and requires about the same time for filling. The cost of running is estimated at one cent a mile. The cost of the carriage and engine, the only specimens ever made, were nearly $4,000; but the inventor says that he can make the engine and attach them for about $800 each. The maximum speed of the machine is estimated at a mile a minute and a half, with a smooth road, and everything to favor.

This is a very ingenious and interesting application of steam power. Nobody supposes that it will supersede horses anywhere; because horses are things of beauty as well as of utility, and are more manageable by most people than a steam engine would be. Besides, a horse is not apt to get out of order like a steam engine, in which one slight break, or defect, stops the motion. But there are many persons who will take a fancy to the steam carriage because it is a curiosity, and requires some little scientific and mechanical skill to keep it going, and also because it is rather cheaper to stable and keep than a horse. There is plenty of room, and should be a clear track everywhere, for both horses and steam-engines.—*N. Y. Journal of Commerce.*

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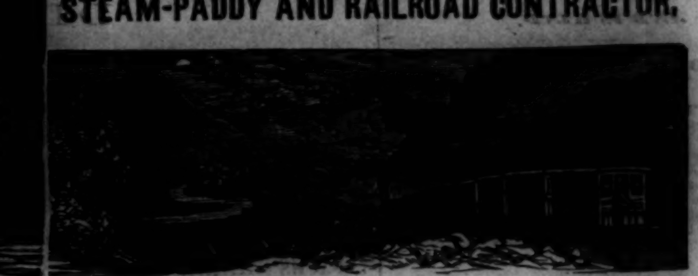

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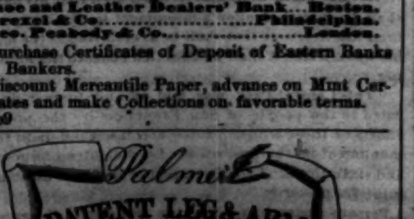

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